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pean origin of "blondness" in the Eskimo. My criticism is confined to the method employed in trying to establish the truth or falsity of the theory. My point is that so far as anthropometric evidence is concerned the question of the European or non-European origin of "blondness" in the Eskimo stands exactly where it stood before Mr. Stefánsson and Mr. Jenness took up the discussion.

Let us hope that Mr. Jenness will give us a fuller presentation of the valuable data he possesses. It would be interesting if he could establish his three types anthropometrically. At least he should portray them photographically.

LOUIS R. SULLIVAN

FURTHER DISCUSSION OF THE "BLOND" ESKIMO

AFTER spending three years in the arctic and two of them among the Copper Eskimos for purposes of study Mr. Diamond Jenness returned in 1916 and has now published in the *American Anthropologist* a paper dealing mainly with their physical characters; after spending six years in the arctic and three of them among the Copper Eskimos, also for purposes of study, I returned in 1921 and, having now just read Mr. Jenness's paper,¹ I find some of the statements in it so much at variance with my own observations that I must call attention to them.

I do not follow Mr. Jenness in his reasoning about the head form of the Copper Eskimos, but if there is anything wrong with his scientific method (and it seems to me there must be) some one else will probably point that out.

But though lack of training may unfit me for judging Mr. Jenness in this particular, yet I am surely entitled to comment on his correctness of observation as to the "blondness" of the various Eskimo groups he deals with. Anybody is who has had the opportunity to examine the evidence and whose interest has led him to use his opportunities. I have had the opportunity, for I have seen every Copper Eskimo that Mr. Jenness saw and have seen most of them oftener. I have also seen many he did not see. I have had the interest leading to close observation—naturally, after being a member of one of the Stefánsson expeditions for three years and after reading his *My Life with the Eskimo*. Even before I went to the Arctic I had heard much debate as to whether there were any "blond Eskimos." I was from the first keenly on the watch for "tribal" differ-

¹ American Anthropologist, vol. 23, pp. 257-267.

ences in "blondness" between the various groups I saw in Alaska and Canada. My eyesight is good and I am not color blind. These qualifications fit me to pass on the main question of Mr. Jenness's paper—whether the "blond Eskimos" are markedly lighter in eyes, hair, beards, eyebrows, and skin than other Eskimos.

Stefánsson on his return from his second arctic expedition reported observing among the Eskimos of Prince Albert Sound and Minto Inlet (known as Kanghirgyuagmiun and Kanghirjuatjiagmiun) a number of people having physical characteristics differentiating them from the Eskimos of the Mackenzie delta and Alaska. Through newspaper publicity these people received the name "blond Eskimos" though Stefánsson proposed for them (and for the rest of the people about Coronation Gulf) the name "Copper Eskimos," which name I note Mr. Jenness has adopted in his writings. Stefánsson also visited the Eskimos inhabiting southwestern Victoria Island and various parts of Coronation Gulf.

It was in Prince Albert Sound that Stefánsson observed the greatest amount of "blondness," this being less noticeable in Coronation Gulf and in southwestern Victoria Island.

Stefánsson sums up the physical characters of these people by saying: "Of something less than 1,000 persons, ten or more have blue eyes. Of those who have beards a good many have light brown ones. No one was seen with light hair of the golden Scandinavian type but some have dark brown and rusty red hair—the redness being usually more pronounced on the forehead than on the back of the head. Perhaps half of the entire population have eyebrows ranging from a dark brown to a light brown or nearly white; a few have curly hair."

Mr. Jenness without ever having visited the particular "tribe" in which Stefánsson found most of his blond people (Prince Albert Sound) states: "In summarizing the results in so far as they bear on the question of the blondness I have not considered it necessary to separate the Victoria Islanders from those of the mainland south of them." That Mr. Jenness sees no reason for differentiating between the peoples of the two districts amazes me no less after reading his arguments than before. He certainly would have seen reason for differentiating them had he visited the Prince Albert Sound people.

During the winters of 1919–20 and 1920–21, I lived with the Kilinigmium of S. E. Victoria Island. These people are in closer touch with the Kanghirgyuagmiun than are any other "tribe," as every summer the majority of them travel inland to hunt caribou and

meet the Prince Albert Sound people for trading and dancing. Nearly every year some of the Sound people spend the year with the Kilinigmium and similarly members of the Kilinigmium cross over to the Kanghirgyuagmium. So I have had an opportunity of meeting and talking with a number of the Sound people. Of them three men and one woman have light grayish eyes spotted (in one case at least) with green. Another of them, about 25 years of age, has reddish brown hair, nearly straight eyes of a light hazel brown, and a reddish moustache. He resembles a young German American friend of mine very closely. A boy of about fifteen has very fair skin, rosy cheeks, medium brown hair, and rather light brown eyes.

To sum up my observations I will say that there is a noticeable difference as regards the color of hair, eyes, eyebrows, and beards, between Prince Albert Sound people and any other Eskimos I have seen, and I have seen numerous persons from nearly or quite every Eskimo "tribe" from Bering Straits east to the southeast corner of Victoria Island. It is common knowledge among the natives of Coronation Gulf that their neighbors living to the north of them are much fairer than they. I have often heard them remarking about it.

I have at various times associated with Eskimos native to Alaska and the Mackenzie who have visited Prince Albert Sound either aboard whaling ships or as members of one or another of Stefánsson's expeditions. It is a commonplace among these western Eskimos that the Prince Albert Sound people differ from the western Eskimos and more nearly resemble white men.

It appears, however, that Mr. Jenness did see "sixteen light-eyed Copper Eskimos." He explains that this light color in their eyes is due to repeated attacks of snow-blindness. During six years and six months of close association with the Eskimos of Canada and Alaska I have never seen or even heard of a single case where a man's eyes turned blue from attacks of snow-blindness and I know of no reason why they should. But if snow-blindness turns brown eyes to blue or gray, have we any reason for believing that the Copper Eskimos are more susceptible or more exposed to snow-blindness than other Eskimos? Prince Albert Sound, Coronation Gulf, and Alaska have about the same conditions of light. The people shield their eyes with about the same mechanical protectors and have about the same precautions and beliefs that surround snow-blindness. Then, if the light eyes come from snow-blindness (and the light hair from sun

bleaching presumably) why do we find much "blondness" in Prince Albert Sound, medium blondness in Coronation Gulf, and little if any in Alaska? Of course Mr. Jenness says there is about as much blondness in one place as another, but this is flatly opposed by my observations and the opinion of the Eskimos themselves.

Mr. Jenness says that the Copper Eskimos have eyebrows "so sparse that it was difficult to detect their real color." I have not noted that the Copper Eskimos have eyebrows more sparse than the Alaska Eskimos and am inclined to the opposite view. But I have noted that the Copper Eskimo eyebrows are less conspicuous because they are lighter in color. The dark brown or black eyebrows of the Alaskans naturally stand out conspicuously.

So far as I can trust my eyes with regard to the people I saw, (which includes those seen by Mr. Jenness), so far as I can trust my knowledge of the Eskimo tongue (and I speak it now nearly as fluently as English), I know the following to be true:

First: The Prince Albert Sound Eskimos (whom Mr. Jenness says he did not see) have a higher percentage of "blondness" than the Coronation Gulf people, and the Gulf people have a higher percentage than the Mackenzie and Alaska Eskimos. I observed this and I heard the Eskimos say that they also had observed it.

Second: I know no influence—environment, local custom, or any other—that would expose one of the above peoples more than another to snow-blindness or any post-natal influence that might cause a change in eye color, hair color, or "slant" of eyes.

My observations on these points then agree with Stefánsson rather than with Mr. Jenness.

H. H. NOICE

Postscript

Alfred H. Anderson has lived on the Yukon, Alaska, and in north-eastern Siberia since the time of the 1898 gold rush. He spent among the Copper Eskimos the years 1916–1921 with Captain Joseph Bernard, who is mentioned in Mr. Jenness's "Life of the Copper Eskimos," (published at Ottawa in 1922, as part of the report of the Canadian Arctic Expedition of 1913–18).

Mr. Anderson saw all the Eskimos seen by Mr. Jenness as well as a good many others in that vicinity. The views expressed and the observations published by Mr. Jenness were so surprising to me that I wanted to get the opinion of someone else who also had seen the same people. I accordingly wrote to Mr. Anderson and have just received a letter in which he says: "Regarding the report of Jenness,

I must say that I think it very improbable that snow-blindness would cause brown eyes to turn blue. How does he explain the beards, hair and features similar to those of white people? Are they also caused by snow-blindness?"

H. H. N.

A LETTER FROM DR. GAMIO

THE following letter has been received by the President of the American Anthropological Association:

A la H. American Anthropological Association:

He recibido copia de la resolución leída en las minutas de esa respetable Sociedad referente a los trabajos arqueológicos efectuados en México por la Dirección de Antropología y especialmente a los de Teotihuacán y Templo Mayor de Tenoxtitlán, firmada por el Presidente de la misma, Dr. W. C. Farabee, y Secretario, Dr. A. V. Kidder.

En mi calidad de Jefe de la Dirección de Antropología y en nombre de los empleados que la forman tengo el alto honor de expresar nuestros profundos agradecimientos por la distinguida y fina atención que han merecido sus modestas labores por parte de esa respetable y culta Sociedad.

Es muy alentador para nosotros que los sabios americanos nos estimulen con su bondadosa aprobación. Nuestros esfuerzos serán mayores en lo sucesivo contando con su buena voluntad y apoyo moral.

El Director de Antropología,
M. GAMIO